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72

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22

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1395a

The Story of Scripture, bibliography and citations,
correspondence and notes, 1989-1990.

אנדר
The Temple

DANIEL JEREMY SILVER • RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
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FEBRUARY 20, 1989

DR. LEONARD S. KRAVITZ
53 S. PARKER DR.
MONSEY, N.Y. 10952

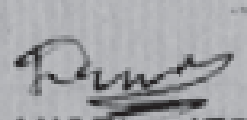
DEAR LENNY,

I AM DOWN TO THE LAST FEW CITATIONS IN MY TEXT--A
BOOK FOR BASIC BOOKS--AND I WONDER IF YOU CAN HELP
ME. MOST OF THE SOURCES HAVE BEEN CHECKED AND
TRACKED DOWN BY MOSHE BERGER, AT THE CLEVELAND COLLEGE
OF JEWISH STUDIES, AND BY MY AND MY WIFE'S DIGGING,
BUT THESE REMAIN TO BE PROPERLY CITED.

I WILL BE MOST GRATEFUL.

ALL GOOD WISHES,

SINCERELY,


DANIEL JEREMY SILVER

DJS:MP

ENCL.

120

1581 - etc

Shin Rebbah

I: 8

I: 8

p 10

The Holy Spirit

rested on him and

he will comfort you

וְהוּא יְנַחֵם אֶתְכֶם

I: 1

אֲנִי הָיִיתִי כִּי הָיִיתִי

R. Joshua I: 3: 1

§ p 36 — If all the seas were it

Two inquiries from the Jerusalem Talmud

1. The Tannaim, the sages of the second and third centuries, successors to the Pharisees after The Temple's destruction, were aware that there were still unresolved textual questions (J. Taanit 26a-b) and that flawed scrolls were in circulation.

The citation seems to be inaccurate, and I cannot locate the correct source.

2. They would have denied with every breath that the Mishnah was a second Torah, which in fact it was. Indeed, they sometimes admitted as much: Mishnah Me'kademet le Mikra (J. Sab. 1c). In certain practical matters, Mishnah takes precedence over scripture.

Again, the citation seems to be one I have lost.



One inquiry about an incomplete, and now unretrievable, quotation:

As early as 553 Justinian in his Novella Constitutio signals this approach when he allows the Jews a rabbi but condemns the study of the second scripture: "For it is not part of the sacred books...and certainly without divine [authority?]" (Baumgarten, Justinian and the Jews, 37).

No book by Baumgarten is listed in Books in print. Do you know such a book, or might this be a citation from an article now lost to me?



One inquiry about a rabbinic story

A king had two slaves whom he loved intensely. He gave each one a measure of wheat and a bundle of flax. The intelligent one wove the flax into a cloth and made flour from the wheat, sifted it, ground it, kneaded it, baked it, and before the king returned set it (the bread) on the table on a cloth he had made. The stupid one did not do a thing (with the gifts the king had given him). After some time the king returned from his trip and said to them: "My sons, bring me what I gave you." One brought out the table set with bread on the tablecloth; the other brought out the wheat in a basket and the bundle of flax with it. What an embarrassment that was! Which do you think was more beloved?... (Similarly) when the Holy One, Blessed be He, gave the Torah to Israel, He gave it as wheat from which to make flour and flax from which to make clothing through the rules of interpretation."

Do you know where this comes from?

The closest I could come to this was
בבב פתח'הו ת'ה ————— כ'ה
and Parshat on
ה'ה חת'הו ת'ה —————


I have looked through פתח'הו פתח'הו פתח'הו
and I have not found anything linked to
The story.

I have asked Norman Cohen if he knew
This or could find it. He told me today
17 May 89 That he did not and could not!

הבדל בין ובני חם כוש ומצרים ופוט וכנען⁶³,
ושם אשורו מהיטבאל בת מטריד⁶⁴, או אנכי
ה' ⁶⁵ ושכע ישראל ה' אלהינו ה' אחד⁶⁶, הכל
מפי הגבורה והכל תורת ה' תמימה טהורה קדושה
אמת. ולא נעשה מנשה אצלם כוסר ופוקר יותר
מכל כוסר אחר אלא לפי שהשב שיש בתורה
תוך וקלטה. ושאלו התאריכים והספורים אין
תועלת בהם. ומשה מדעתו אמרם⁶⁷. וזהו ענין
אין תורה מן השמים. אמרו שהוא האמר⁶⁸
שכל התורה כולה מפי הקב"ה חוץ מפסוק אחד
שלא אמרו הקב"ה אלא משה מפי עצמו⁶⁹ וזה הוא
כי דבר ג' בזה⁷⁰ — יתעלה ה' ממה שאמרים
הכופרים — אלא כל אות שבה יש בה חכמות
ונפלאות למי שהבינו ה' ⁷¹, ולא תושג בכלית
חכמתה. ארוכה מארץ מדה ורחבה מגי ים⁷².
ואין לאדם אלא להתפלל⁷³ כמו דוד משיח
אלהי יעקב שהתפלל גל עיני ואביסה נפלאות
מתורתך⁷⁴. וכן פירושה המקובל גם הוא מפי
הגבורה. וזה שאנו עושים היום צורת הסוכה
והלולב והשופר והציצית והתפילים וזולתם היא
עצמה הצירה שאמר ה' למשה ואמר לנו. והוא
רק טוביל שליחות נאמן במה שהביא. והדבור
המורה על היסוד הזה השמיני הוא אמרו בזאת
תדעון כי ה' שלחני וכי' כי לא מלבי⁷⁵.

ויסוד ה' ש' ע'י הבטול⁷⁶. והיא שזו תורת
משה לא תבטל⁷⁷, ולא תבוא תורה מאת ה'
זולתה. ולא יתוסף בה ולא יגרע ממנה לא
בכתוב וכא בפירוש. אמר לא תוסף עליו ולא

פרק בין ובני חם כוש ומצרים ופוט וכנען. ושם
אשורו מהיטבאל בת מטריד. או אנכי ה'. ושכע
ישראל ה' אלהינו ה' אחד. אלכל מפי הגבורה.
ואלכל תורת ה' תמימה טהורה קדושה אמת. ואנמא
צאר מנשה ענדהם אשד כפר ונבאק מן כל
כאפר לס'נתה אן פי אלתורה לב וקשר.
ואן הד'ה אלתוארד' ואלאכ'באר לא פאידה
פיהא ואנהא מן ענד משה. והו מעני אין תורה
מן השמים. קאלוא הו אלדי יעוקד אן כל
התורה כולה מפי הגבורה חוץ מפסוק אחד
שלא אמרו הקב"ה אלא משה מפי עצמו וזה
הוא כי דבר בזה תעלי אלה ען קול אלכאפריין.
בל כל חרף מנתא פיה אלחכם ואלעג'איב
למן פהמה אלה. ולא תדרך באיה חכמתהא
ארוכה מארץ מדה ורחבה מגי ים. וליס
לא לאנסאן אלא אלתדו נחו דוד משיח אלהי
יעקב אלדי דעי גל עיני ואביסה נפלאות
מתורתך. וכדילך תפסירהא אלמרר הו איצ'א
מפי הגבורה. והד'א אלדי געמלה אליוס מן
צפה אלסיכה ואללולב ואלשופר ואלציצית
ואלתפלים וגירהא הו בעינהא אלצפה אלתי
קאל אלה למשה וקאל לבא. והו כוצל רסאלה
נאמן פי תוצילה. ואלקול אלמדלול בה עלי
הד'ה אלקאעדה אלת'אמנה הו קולה בזאת תדעון
כי יי שלחני וכי' כי לא מלבי.

ואלקאעדה אלתאסעה אלנסך. וד'ך אן הד'ה
שריעה' משה לא תנסך' ולא תאחי שריעה מן
קבל אלה גירהא. ולא יואד פיהא ולא ינקץ
מנתא לא פי אלנץ ולא פי אלתפסיר. קאל לא
תוסף עליו ולא תגרע ממנו. וקד בינא מא

63 בראשית י. ו. 63 שם לו לט. 64 שמות
ב. ב. דברים ה. ו. 65 שם ו. ו. 67 דף צט. ב.
ובנוסף השמים מן. ולא נעשה מנשה עד כאן. וכתב
הוא שאמר שבמו אלה המספרים והספורים משה
ספרם מדעתו. 68 גם כאן כתוב. יתקד' אך
ביום אונן אי אפשר לתרגם. המאמין כבנוסף.
69 דף צט. א. 70 במדבר טו. לא. 71 למי
שסייעו ה' להבין. ובנוסף. למי שמבין אותם.
72 איוב יז ט. 73 אלתדו. הוא שד' לכת ששרים
קביצת הולכי הרגל ובפרט כלילה. וכך תרגם רס"ג
בתהלים מג. אדום. אחדו. ראה שם מהנורות. ותרגמתי
להתפלל. למי העיין. ובנוסף כתב. יתלך בעקבות

האסלאם הטיענים שהתורה כבר בסלה וניתנה להם אחרת.
ובנוסף השמים ושמש וכוכב. והיסוד הגשמי ההעתיק.
והוא כי תורת משה זאת מועתקת מאת הבורא יתברך
לא מוזלתו ועליה אין להוסיף וכי' ואין לכל זה שורש
ויסוד במקור. ואם חשש מפני בקורת המוסלמים היה יותר
כדאי להגיה חלק בלי להכניס חליפין. וכתב רבינו
בהלכות מלכים פ"א הל' ו. ועיקר הדברים ככה הן
שהתורה הוואת אין חוקיה ומשפטיה משתנים לעולם
ולעולמי עולמים ואין מוסיפין עליהן ולא גורעין מהן
וכל המוסיף או גרע או שגלה פנים בתורה והוציא
הדברים של מצות משפטן הרי זה בודאי רשע
ואפיקורוס. והעתיקתי כל דבריו מפני שהיחסו בדפוסים.

אליו אתודע בחלום אדבר בו. לא כן עבדי
משה²². וההבדל השלישי שהנביא כאשר בא לו
החזון ואף על פי שהוא במראה ועל ידי מלאך
יחלשו כחותיו ומתחלחל גופו וירד עליו מורא
עצום מאד כאלו תולך למות. כמו שביאר בדניאל
כשדבר עמו גבריאל במראה אמר ולא נשאר
בי כח והודי נהפך עלי למשחית ולא עצרתי
כו. ואמר ואני הייתי נרדם על פני ופני ארצה.
ואמר במראה נהפכו צירי עלי²⁴. ומשה אינו
כן אלא יבואו הדבור ולא תאדע לו חלחלה
כלל והוא אמרו יתעלה ודבר ה' אל משה פנים
אל פנים כאשר ידבר איש אל רעהו²⁵, כלומר
כשם שלא יארע לאדם שום חרדה מדברי חברו
כך הוא עליו השלום לא היה נחרד מן הדבור
ואף על פי שהוא פנים בפנים, וזה מחמת חוזק
התחברו בשכל כמו שאמרנו. וההבדל הרביעי
שכל הנביאים לא יבואם החזון ברצונם אלא
ברצון ה', ויש שישאר הנביא כמה שנים ולא
יבואו חזון, ויש שמבקשין מן הנביא להודיעם
דבר בנבואת²⁶ וישאר עד שתבוא לו הנבואה
אחר ימים או אחר חדשים או לא תבוא לו כלל.
וכבר ראינו מהם מי שהתכוון על ידי שמחת
הלב וחכך המחשבה כמו שעשה אלישע באמרו
ועתה קחו לי מגנן²⁷ :אז בא לו החזון. ואין
זה הכרחי שיתנבא כל זמן שיתנוגן, אבל משה
רבינו כל זמן שירצה אמר עמדי ואשמעה מה
יבזה ה' לכם²⁸, ואמר דבר אל אהרן אחיך
ואל יבוא בכל עת²⁹, ואמרו אהרן בכל יבוא
ואין משה בכל יבוא³⁰.

והיסוד השמיני הוא תורה מן השמים. והוא, שנאמין שכל התורה הזו הנמצאת בידינו היום הנה היא התורה⁴⁰ עניתנה למשה, ושהיא כולה מפי הגבורה, כלומר שהגיעה אליו כולה מאת ה' הגעה שקורים אותה על דרך ההשאלה.⁴¹ דבור, ואין יודע איכות אותה ההגעה אלא הוא עליו השלום אשר הגיעה אליו, ושהוא במעלת לבד שקורין לפניו והוא כותב כולה תאריכיה וספוריה ומצותיה, וכך נקרא מתוקק.⁴² ואין

quote
from
Maimonides
begins
here
(Ch. I,
p. 13)

יהיה נביאכם ה' במראה אליו אתודע בחלום
אדבר בו לא כן עבדי משה. ואלפצל אלת'אלת'
אן אלנבי אד'א אתאה אלוחי ועלי אנה במראה
ל ידי מלאך תכזור טכאעה ותכ'תל בנייתה
יירד עליה הול עט'ים ב'דא יכאד ינפטר מנה
כמא בין פי דניאל פי כלאם גבריאל לה
במראה קאל ולא נשאר בי כח והודי נהפך
עלי למשחית ולא עצרתי כח. וקאל ואני הייתי
גידם על פני ופני ארצה. וקאל במראה נהפכו
צירי עלי. ומשה לים כד'לך בל יאתיה אלכ'טאב
פלא ילחקה אצ'טראב בע'ה והו קולה ודבר
ה' אל משה פנים אל פנים כאשר ידבר איש
אל רעהו. יעני כמא לא יציב אלאנסאן אנוצאג'
מן כלאם צאחבה כד'לך הו עליה אלסלאם מא
כאן ינועג' מן אלכ'טאב ואן כאן פנים בפנים.
והד'א לשדה' אתצאלה באלעקל כמא קלנא.
וואלפצל אלראבע אן ג'מיע אלאנביא לים
יאתיהם אלוחי באכ'תיצרהם בל באראדה'
אללה. פקד יבקי אלנבי מדה' סנין לא יאתיה
וחי. וקד יטלב מן אלנבי אן יכ'בר בוחי
פיבקי חתי ינבי בה כעד איאם או בעד
אשהר או לא יעלם בה בוג'ה. וקד ראינא
מנהם מן יתהיי באן יבסט נפסה ויצפי כ'אטרה
כמא פעל אלישע פי קולה קחו לי מגנן פג'אוח
אלוחי. ולים הו צ'רורי אן יוחי אליה מתי
תהיא. ומשתן רבינו מתי עא קאל עמדו ואשמעה
מה יצוה ה' לכם. וקאל דבר אל אהרן אחיך
ואל יבוא בכל עח וקא'וא אהרן בכל יבוא
ואיו משה בכל יבוא.

ואלקאעדה אלת'אמנה הי תורה מן השמים.
וד'לך באן יעתקד צן ז'מיע הד'ה אלתורה
אלמוג'ודה באידינא יומנא הד'א הי אלתורה
אלמנולה עלי משה ואנהא כלהא מפי הגבורה
אעני אנהא וצלת לה כלהא מן קבל אללה
אלוצול אלדי יסמיה עלי סביל אלמג'או כלאם.
ולא יעלם כיסיה' ד'לך עלוצול אלא הו עליה
אלסלאם. אלדי וצל אליה ואנה במנולה נאסך'
ימלי עליה והו ינסך' ויכתב ג'מיעתא תוארכ'יהא
ראכ'בארהא ושראיעתא וכד'א סמי מחוקק. ולא

Dear Ben,

I Think This Xerox should deal with
one or two of the missing Harmonica quotes.

I will Keep looking for the rest.

As ever,

Leonard

FROM LENNY KRAVITZ 4/17/89

Same passage

Three citations from Maimonides

1. "The Torah has been revealed from heaven. This implies our belief that the whole of this Torah found in our hands this day is the Torah that was handed down by Moses and that it is all of divine origin. By this I mean that the whole of the Torah came with him from before God in a manner that is metaphysically called 'speaking'; but the real nature of that communication is unknown to everybody except to Moses to whom it came. In handing down the Torah, Moses was like a scribe writing from dictations the whole of it, its chronicles, its narratives and its precepts."
2. "...[no difference between verses like] 'and the sons of Ham were Cush and Mizraim, Put and Canaan' (Gen. 10:6)...and verses like 'I am the Lord your God' (Ex. 20:2) and 'Hear O Israel' (Deut. 6:4). They are all equally of divine origin and all belong to 'the law of the Lord which is perfect, pure, holy and true.'" Maimonides then goes on to quote a rabbinic legend which calls Manasseh the worst of all infidels because he had taught that there were significant and insignificant sentences in the Sefer Torah ("a kernel and a husk"). Maimonides concludes: "Truly, there are in every letter of the Torah wise maxims and admirable truths..."
3. "The words that I have communicated to you orally, you are not allowed to put down in writing (b. Git. 60b) shows extreme wisdom in regard to the law for it was meant to prevent what has ultimately come about in this respect. I mean the multiplicity of opinions, the variety of schools, the confusions occurring in the expression of what is put down in writing, the negligence that accompanies what is written down, the divisions of the people who are separated into sects, and the production of confusion with regard to actions."

I can no longer locate any of these three quotations.

↓
not in Mishneh Torah

ה'ס"ו

דברי חז"ל

ה'ס"ו

ה'ס"ו

↓
March
Nebuchin
Guile
771

both Comm to M. San Untro to Hefek/ah 10)

Pines p176



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

BROOKDALE CENTER
ONE WEST 4th STREET
NEW YORK, N.Y. 10012-1186
(212) 674-5300

2 March 1989

Dear Dan,

I am delighted to help with
the citations. I will send them to you as
I do them. I will do some more on
Monday next.

With every good wish,

Leonard

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4 May 1989

To Steve

From Phoebe

I decided, after wrestling further with the wandering and redundancy of Silver's first chapter, to hold off making a final organization of it till I finish the entire manuscript and have a firmer grip on it as a whole.

Here, though, is chapter 2. It hangs together better, though loosely, but headings, A and B, should guide the reader from point to point. I've managed to cut about five pages, though I think he should provide some stronger connections at several points.

Here is the chapter outline in respect to headings:

Chapter 2. Sacred Speech: Pre-Exilic Writings

The Spoken Word

The Written Word

Education and the Power of Memory

(to incorporate also pages 92-93, also on memory)

Early Scribes and Record Keeping

The Beginnings of Scripture

The Tongues of the Prophets

The Royal Chronicles

The Wisdom Literature

The Oral Tradition of God's Instructions

Moses and the Covenant at Sinai

Joshua

Samuel

Josiah's Scroll

(I'd like to curtail this drastically, but haven't suggested it yet. What do you think?)

Conclusion

I'll be in the office next Tuesday for sure, and if convenient on Wednesday or Thursday. You can call me if you want on this Friday and Monday at (914) 265-3806.

city: 212/207-7081

July 21

She hands it on to project editor, who sees it through to final book

Proof reader →

Can edit in ink, as long as its legible

Marie:

The edited manuscript is ready to be taken to Shaker Secretarial for packaging ✓
and mailing--with these exceptions:

Marie filed
The single-page outlines that Phoebe Hoss made for the Prologue and for Chapter 6 need to be xeroxed, so that we can return one to her and have a ✓
copy for my files at home.

The letter I wrote, and you typed, for Phoebe Hoss, is at Temple and needs ✓
to be put with this stack of chapters ~~acknowledgments~~

Please have Shaker Secretarial do it the surest and safest way. It might even
be wise to call Phoebe Hoss at Basic--or wherever she's working this summer--
to ask what exact address and what form of mail they have found best. ✓

MANY, MANY THANKS!

Adele

Express Mail: ~~Robert Hoss~~

Noce
ADELE, I CALLED PHOEBE ~~HAAS~~ AT HOME AND SHE SUGGESTED SENDING
TO HER AT BASIC BOOKS AND VIA EXPRESS MAIL. BOX WENT TO SHAKER
SECRETARIAL THIS MORNING AND THEY WILL TAKE CARE OF.

YOU ARE CERTAINLY TO BE COMMENDED FOR ALL THE WORK THAT YOU
DID ON THIS!!!

m

ARLENE, PLEASE PACKAGE AND SEND EXPRESS MAIL TO:

MS. PHOEBE ^{Hoss}~~THAS~~
BASIC BOOKS, INC.
10 EAST 53D STREET
NEW YORK, N.Y. 10022



The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44112 • 831-3233

JULY 19, 1989

Ms. PHOEBE HOSS
DEVELOPMENT EDITOR
BASIC BOOKS, INC.
10 EAST 53^D STREET
NEW YORK, N.Y. 10022

DEAR Ms. HOSS:

THE BOOK HAS GONE THROUGH ANOTHER ROUND--THIS ONE THE LAST ONE, I TRUST. MY HUSBAND AND I ARE MOST APPRECIATIVE OF YOUR HARD WORK AND OF YOUR INTELLIGENT INTEREST IN HIS MANUSCRIPT, AND OF YOUR UNDERSTANDING AS WE WENT THROUGH THE LABORIOUS PROCESS OF EDITING THAT I DESCRIBED TO YOU ON THE PHONE. HE HAS NOW EXAMINED EVERYTHING: YOUR SUGGESTIONS, MY QUESTIONS, AND ALL TERRAIN BETWEEN. HIS ANSWERS AND DECISIONS ARE EMBODIED IN THIS FINAL VERSION. WHEREVER YOU DON'T UNDERSTAND IDEAS OR HAVE QUESTIONS THAT YOU BELIEVE EVERY READER MAY HAVE, PLEASE DON'T HESITATE TO COME TO US AGAIN. HOWEVER DIFFICULT THE PROCESS MAY BE, THE END RESULT IS ONE WE ARE ALL AGREED ON: A FIRST-RATE BOOK THAT MEETS THE STANDARDS MY HUSBAND HAS ALWAYS SET FOR HIMSELF. HE IS CONFIDENT, AND SO AM I, THAT THIS FINAL EDITED VERSION DOES THAT.

YOU'LL NOW HAVE THE COPY-EDITING TO DO OVER AGAIN. IN THE HOPE THAT TASK CAN BE MADE EASIER, I'M RETURNING TO YOU THE ORIGINAL VERSION WITH ALL OF YOUR FLAGS AND COPY-EDITING. WHETHER THIS WILL HELP OR ONLY COMPLICATE YOUR TASK, I DON'T KNOW, BUT MY DECISION TO RETURN IT--WHICH YOU AND I HAD TALKED ABOUT--IS BASED ENTIRELY ON THE HOPE THAT IT WILL HELP! MANY OF MY HUSBAND'S INITIAL ANSWERS TO YOUR QUERIES ARE ON THE FLAGS, AND I THINK YOU MAY FIND THEM ILLUMINATING.

THESE ARE SOME OF THE AREAS IN WHICH I SUSPECT YOU WILL STILL FIND PUZZLES:

1) BIBLIOGRAPHY: WHEREVER POSSIBLE, I HAVE INCLUDED IN THE BODY OF THE TEXT THE MATERIAL YOU WILL NEED FOR A BIBLIOGRAPHY. I BELIEVE THAT ALL ARE HERE, BUT IF YOU FIND WE'VE MISSED SOME, PLEASE LET ME KNOW.

2) ITALICS/NO ITALICS--CAPS/NO CAPS: THESE CONTINUE TO PLAGUE AMORAIM, SAVORAIM, MIDRASH, TANNAIM, ETC. I THOUGHT, AT FIRST, THAT I WOULD FOLLOW THE STYLE USED IN HISTORY OF JUDAISM, WHICH BASIC PUBLISHED SOME YEARS AGO, BUT THEN I RECOGNIZED YOUR MARKINGS DIFFERED AND THAT THE HOUSE MAY HAVE CHANGED ITS STYLE. I LEAVE THIS WHOLE QUESTION ENTIRELY IN YOUR HANDS. THE SINGLE WORD MY HUSBAND STRONGLY BELIEVED SHOULD BE CAPS WAS ASHURIT, THE NAME OF THE SQUARISH HEBREW SCRIPT USED IN TORAHS; YOU MIGHT WISH TO CHECK. YOUR QUESTION ABOUT CAPITALIZING "INSTRUCTIONS," WHEN THE WORD STANDS ALONE, AND LEAVING IT l.c. WHEN MODIFIED BY "DIVINE" OR GOD'S," SEEMS FINE TO MY HUSBAND, BUT I NOTE THAT'S NOT PRECISELY HOW THE MANUSCRIPT WAS MARKED.

3) NAMES: JUDAH OR JUDEA, THE ONE INCONSISTENCY YOU MENTION, IS FURTHER COMPLICATED BY THE QUESTION OF WHEN TO BEGIN USING PALESTINE AND PALESTINIAN FOR THE SAME AREA. MY HUSBAND SUGGESTS USING PALESTINE ONLY BEGINNING WITH ROMAN TIMES, JUDEA AND JUDEA ARE INTERCHANGEABLE IN POST-EXILIC TIMES. BEFORE THE EXILE, USE ONLY JUDAH. PLEASE NOTE THAT GAON SAADYA B. JOSEPH IS USED FOR HIS WHOLE NAME: SAADYA GAON IS USED AT ALL OTHER TIMES.

4) HEADS, SUBHEADS, EPIGRAPHS: THE TYPIST HAS PUT IN HEADINGS WITHOUT REGARD TO A & B HEADS. AGAIN, THAT FINAL DECISION IS IN YOUR HANDS, BUT PLEASE NOTE THAT MY HUSBAND HAS CHANGED THE WORDING OF SOME HEADS AND WANTS HIS WORDING TO BE FINAL. HE HAS ELECTED TO USE EPIGRAPHS--A VERY ATTRACTIVE IDEA YOU PROPOSED!--ONLY FOR CHAPTER HEADINGS AND NOT FOR SUBHEADS.

YOU HAVE HELPED US IMMEASURABLY BY YOUR EDITING SUGGESTIONS, AND WE HOPE THAT THIS CLEAN, EDITED, AND REVISED COPY WILL BE IN TURN A HELP TO YOU.

WITH ALL GOOD WISHES,

SINCERELY,

ADELE Z. SILVER

AZS:MP

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53d STREET, NEW YORK, N.Y. 10022

(212) 207-7057

10 August 1989

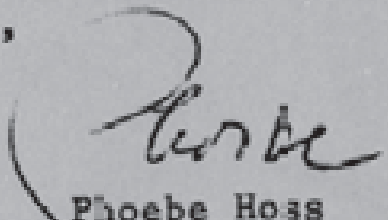
Dear Adele:

More than merely a help, the "clean, edited, and revised copy" of your husband's manuscript that you returned to me has been a joy to read. He has pulled it all together so that his scholarship, feeling, and conviction shine out, and it has been a privilege for me to go over it again. I have made but the most minor of changes, and have but a few questions (such as whether a comma is called for here and there), so that we have decided not to bother you with these matters until galleys -- that is, until late September.

I know that I was inconsistent about styling certain terms as to capitalization and italics, changing my mind midway, and would indeed have referred to your husband's HISTORY OF JUDAISM, but that it has disappeared from our library and I couldn't find it in the New York Public Library. I then tried to work out a system that had some rationale, at least in my eyes, and have also referred to IMAGES OF MOSES.

I am myself going to make up the bibliography and will send it to you next week, before the manuscript goes to production. Thereafter, rather than with me, you will be dealing with and hearing from Cheryl Friedman, the project editor for the book, who will oversee the production from now until bound books.

This letter is, of course, to your husband as well as you. I hope he is well, and that you have been able to turn your minds happily to the weddings of your sons (as I believe he said last spring). With every good wish,


Phoebe Hoss
Development Editor

Adele Z. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

AUGUST 15, 1989

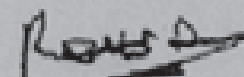
MS PHOEBE HOSS
DEVELOPMENT EDITOR
10 EAST 53D STREET
NEW YORK, N.Y. 10022

DEAR PHOEBE:

ADELE AND I WANT TO THANK YOU FOR YOUR KIND LETTER OF AUGUST 10. WE ARE DELIGHTED THAT YOU LIKE THE "REVISED COPY" OF MY MANUSCRIPT. YOU WORKED HARD ON THE REVISIONS AND I PAID CAREFUL ATTENTION TO THEM. THE RESULT IS, I BELIEVE, A MATURE AND USEFUL BOOK AND I AM DELIGHTED THAT IT NOW GOES INTO THE PRODUCTION STAGE. I ENJOYED WORKING WITH YOU AND I AM SURE CHERYL FRIEDMAN IS AN EQUALLY SUITABLE CHOICE.

ADELE JOINS IN SENDING OUR VERY BEST. WE THANK YOU FOR THE GOOD WISHES ON OUR SONS' MARRIAGES. WITH ALL GOOD WISHES, I REMAIN

SINCERELY,



DANIEL JEREMY SILVER

DJS:MP

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53rd STREET, NEW YORK, N. Y. 10022

(212) 207-7057

September 27, 1989

Rabbi Daniel Jeremy Silver
The Temple
26000 Shaker Blvd.
Beachwood, Ohio 44122

Dear Rabbi Silver:

Please find enclosed a set of galleys for The Story of Scripture, for your review. A set of galleys is also being sent to a professional proof-reader, who will read them against the copyedited manuscript. I will be transferring your corrections to the proofreader's galleys, after I receive both sets back here.

Since you have been through our production process before, you are probably familiar with our guidelines for reviewing galleys. However, just to reiterate:

- Corrections on proof must be made in the margins, in colored pencil (I will enclose some blue ones). Corrections must be printed clearly in uppercase and lowercase letters, just as you wish to have them set. Badly marked proof can cause production errors and delays.
- Insertions: To insert a letter or word, draw a caret at the appropriate point in the text and write the letter/word in the margin. Use no caret in the margin.
- Deletions: To delete a letter/word, draw a line through the material and draw a delete sign in the margin.
- Substituting a letter/word: Draw a line through the incorrect letter or word in the text, and write the correct one in the margin. No carets or delete signs should be used for this type of correction.
- PLEASE NOTE: Excessive author's alterations--that is, those totaling more than 10 percent of the cost of composition--will be charged against the book. To avoid the risk of an alterations charge, please make only those changes that are necessary.

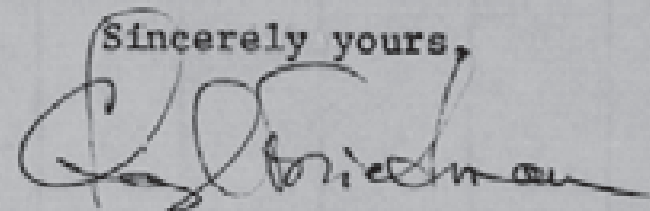
Please also note that there are a few queries remaining (see blue flags), the majority from Phoebe (in pen) and a couple from me (red pencil). Please be sure to respond to all flags. You should also carefully check the citations in the text and Bibliography, since Phoebe reworked the citations and drew up the Bibliography after the rest of the manuscript had been reviewed. Finally, I noticed in your correspondence with Phoebe that three names are being used for name of country: Judah, Judea, and Palestine. If there is not already a footnote explaining your use of these names, I would strongly urge you to add one where you think it would be most appropriate. Perhaps you discussed this with Phoebe, but she is out of town for the next few weeks, so I am not able to find out.

②
Ch 3, p. 101,
10, 121
Ch 4, p. 129,
p. 131, 138,
140, 147, 157
161.
C

I will need to have the galleys back by Wednesday, October 11. If you foresee a delay, please let me know as soon as possible. (I do realize that this is probably a busy time for you, due to the High Holidays; however, your book is in excellent shape so I believe your review should be pretty straightforward.) Please also feel free to call if you run into any problems or have any questions. Again, I can be reached directly at (212) 207-7576.

I also wanted to mention that I specifically asked to work on your book because I found the subject to be extremely important and interesting. I am very pleased to have the opportunity to contribute to its creation.

Sincerely yours,



Cheryl Friedman
Project Editor



1817

From the desk of:

RABBI DANIEL JEREMY SILVER

10/26/39

Adele, I spoke with Cheryl Friedman at Basic Books and we can send the material to her at:
Cheryl Friedman, Basic Books
Harper & Row, 10 E. 53rd, NYC 10022
We can send it express mail or Federal Express,
2 day delivery would be less expensive and she said
that would be alright.

I asked her if she needs to talk with you and she
said she would probably have several questions but
would like to wait until she sees what the proof
reader has done so all questions can be asked at
one time.

Thine: Instructions attached -
Adel

From the desk of:

RABBI DANIEL JEREMY SILVER

Maail -

Please retype:

Additional Bibliography (2 sheets, one with
notes I've added for the editor)

My 2 letters to Cheryl Friedman

Note to Claudia ✓

Please proof: (copies for me)

All above.

4 pages of Bibliography (as dark as possible, as
I'll be sure to have a copy of my blue-
pencilled notes) ✓

Please ask Claudia for this book for me:

A Maimonides Reader, by Joseph Twersky
(I want pp 136 ff Chapter "Deeds" including
Eight Regimens of Charity)

Send to Cheryl F

Bibliography & letters

Page proofs & letters

From the desk of:

RABBI DANIEL JEREMY SILVER

Daniel -

Don't

Please call your copy editor, Cheryl Friedman, to thank her for letter and to tell her you will not get the galley's back by Wednesday, October 11, as she asks, because of the holidays -

XX

del

October 30, 1989

Dear Claudia:

Many thanks for all your help on the Bibliography—and for your swift response. We are now through with the book and it goes off to Basic today, in page proofs that are very nearly perfect. My husband's acknowledgments refer to you as an "indefatigable researcher," and indeed you are!

Best



AZS:mp

The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

October 30, 1989

Ms Cheryl Friedman
Basic Books
Harper & Row
10 E. 53rd St.
New York, N.Y. 10022

Dear Cheryl Friedman:

Here are the page proofs for THE STORY OF SCRIPTURE. I've tried to follow your guidelines throughout, and I've attached flags (mine are yellow) with my questions or comments as well as answered questions on the blue flags. I've also provided, as you requested, a footnote briefly explaining the uses of Judah, Judea, and Palestine; it's attached to Chapter 3 for possible use on page 90, although you may choose to place it elsewhere.

There are modest inconsistencies throughout the book: commas, italics, brackets, capital letters, etc. In most instances, I have no strong preference and am content so long as there is consistency. But I have a strong feeling that my husband's use of commas, rather than Phoebe's or yours, should prevail and have therefore removed many commas inserted after the manuscript left his hands.

The proofreader's concerns about repetitions in the text have been relayed to me, and I've re-read the pages she cited: 36-37, 55, 60-61, 89-93. Pages 89-93 begin a chapter by recapitulating, briefly, much about oral traditions that has gone before. Pages 36-37 refer to Christian and Muslim traditions, and page 53 focuses on oral re-telling. There are many such places in the text where my husband has emphasized central points, and I believe all should stay as they are. With Phoebe's help, and now with yours, the book is at this point just what he wants it to be.

With gratitude,

Adele Z. Silver

AZS:mp
Encl.

1 (B)

~~Yadin - Scroll:~~

~~Jerusalem - Bibliographic~~

~~Israel Exploration
Society~~

The Temple Scroll I-III, by
Yigael Yadin. Jerusalem:
Israel E. Soc. 1983.

WRHS

AMERICAN BIBLE
ARCHIVES

PSEUDO-Philo. Biblical Antiquities (B)

James Charlesworth (ed.)

The Old Testament Pseudepigrapha

Vol. I. New York: Doubleday. 1983

✓ (B)

Geza Vermes.

The Dead Sea

Scrolls in English

Third edition 1987

~~London~~

New York: Penguin.

PAUSANIAS DESCRIPTION OF GREECE. Translated by
W. H. S. Jones. 1926.

Loeb

DJS p. 120

(B) ✓

In six volumes Loeb Classical Library
London: William Heinemann; New York: G. P. Putnam's Sons

BOOK OF ELS, in Vol. II, p. 547
27. 6

"~~Enter~~ The Lydians surname Persian have sanctuaries in
the city named HIEROCAESARIEIA and at HYADEA. In each
sanctuary is a chamber, and in the chamber are ashes upon
an altar. But the colour of these ashes is not the usual colour
of ashes. Entering the chamber a magician piles dry wood
upon the altar; he first places a tiara upon his head and
then sings to some god or other an invocation in a foreign
tongue unintelligible to Greeks, receiving the invocation from a
book. So it is without fire that the wood must catch, and

Bright flames dart from it."

WRHS



Dead Sea Scrolls

✓ (B)

Commentary on Habakkuk (1 QpHab)

Damascus Document (= The Damascus Rule, CD, 6QD)

Genesis Apocryphon (1 QapGen)

Hymns (Hodayot, Thanksgiving Hymns, 1 QH)

Manual of Discipline (= The Community Rule, 1 QS)

~~The~~ Temple Scroll (11 QT)

Moses Maimonides. Mishneh ✓ (B)
Torah. The Book of Knowledge
Book I

Edited, intro, and English Translation
by Moses Hyman (P. 60a)

Barp Torah Jerusalem Publishers
1962

Also Book of Knowledge (Book I of
Maimonides' Code [Mishneh Torah])
includes Talmud Torah
(see p. 20a)

D/S reference:
P. 262

Talmud Torah (pp 57a-65b) contains 7
chapters, all about studying Torah and
honoring its teachers & those learned in it.

ERWIN R. GOODENOUGH.

(B) ✓

Greek Symbols in the
Greco-Roman Period

Volume Eleven. Symbols in the
New Synagogue. Illustrations

Baltimore Series XXXVII

Pantheon Books.

1964

(Princeton?)

Maimonides
Commentary on the Mishnah (B)
Tractate Sanhedrin

Translated into English
with Introduction and
Notes by Fred Rosner

New York:
~~Sepher~~

Sepher-Hermon Press, Inc.

1981



New Lithography entire sent off
2/5/90

*Louis Jacobs.

(B) V

Jewish Biblical
Exegesis

New York: Behrman
~~House~~ House

1973

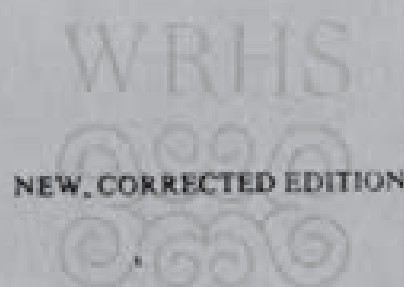
pp. 16-17

Translated by

MISHNEH TORAH
THE BOOK OF KNOWLEDGE
by
MAIMONIDES

Edited according to the Bodleian (Oxford) Codex
with Introduction, Biblical and Talmudical References,
Notes and English Translation

by
MOSES HYAMSON



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FELDHEIM PUBLISHERS
Jerusalem | New York

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Idolatry. 12 Chapters	...	...	65b — 81b
Repentance. 10 Chapters	...	...	81b — 93a

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POB 6525 / Jerusalem, Israel

Printed in Israel

B refuses. After a time, B comes to A to borrow or hire something. A replies "Here it is. I lend it to you. I am not like you. I will not treat you as you treated me". One who ~~says~~ thus, transgresses the commandment "Thou shalt not bear a grudge". One should blot the thing out of his mind and not bear a grudge. For as long as one nurses a grievance and keeps it in mind, one may come to take vengeance. The Torah, accordingly, emphatically warns us not to bear a grudge, so that the impression of the wrong shall be quite obliterated and be no longer remembered. This is the right principle. It alone makes civilized life and social intercourse possible.

BLESSED BE GOD WHO HATH AIDED US.

LAWS CONCERNING THE STUDY OF THE TORAH

Comprising two affirmative precepts, namely:

- 1) to study the Torah; 2) to honour its teachers and those versed in it.

הלכות תלמוד תורה
Hilkhot Talmud Torah

צוות עשה

CHAPTER I.

Women, slaves and the young (under the age of puberty) are exempt from the obligation of studying Torah. But it is a duty of the father to teach his young son Torah; as it is said, "And ye shall teach them, to your children, talking of them" (Deut. 11:19). A woman is under no obligation to teach her son, since only one whose duty it is to learn has a duty to teach.

2. Just as it is a man's duty to teach his son, so it is his duty to teach his grandson, as it is said, "Make them known unto thy children and thy children's children" (Deut. 4:9). This obligation is to be fulfilled not only towards a son and grandson. A duty rests on every scholar in Israel to teach all disciples (who seek instruction from him), even if they are not his children, as it is said, "And thou shalt teach them diligently unto thy children" (Deut. 6:7). On traditional authority, the term "thy children" includes disciples, for disciples too are called children, as it is said "And the sons of the prophets came forth" (II Kings 2:3). This being so, why does the precept (concerning instruction) specifically mention (Deut. 4:9) a man's son and son's son? To impress upon us that the son should

who excommunicated himself, may himself annul the ban, even when he had added to it the clause, "According to the view of So-and-so", and even though the excommunication was for a transgression for which he had incurred that penalty.

11. A man who dreamt that he had been excommunicated, even if he knows who it was that had (in his dream) excommunicated him, requires ten men who study *Halachoth* (legal rules) to release him from the ban. If he does not find them, he must go as far as a *Parasah* (four miles) to seek them. If he fails to find ten men with these qualifications, ten men who study *Mishna* may release him. Failing these, he may be released by ten who can read Scripture. If such are not accessible, he may be released by ten men even if they are unable to read Scripture. If he cannot find ten men in his locality, three individuals may release him.

12. If the ban was imposed on a person in his presence, it can only be removed in his presence. If it was imposed in his absence, it may be removed in his presence or absence. No interval of time need elapse between the imposition of a ban and its annulment, but the pronouncement of a ban may be immediately followed by its removal if the individual under the ban reforms. The Court may, at its discretion, leave a man under the ban for many years, according to the extent of his wickedness. If the Court see fit straightway to impose upon a person the *Cherem* (severer ban), and the same ban on any one who eats or drinks with him or stays near him within the distance of four cubits, they may do so in order to punish the offender and build a fence round the Torah, so that sinners shall not break bounds. Although a *Chacham* has the right to pronounce the ban to safeguard his honour, it is not creditable for a scholar to accustom himself to this procedure. He should rather close his ears to remarks of the illiterate and take no notice of them, as Solomon, in his wisdom, said "Also pay not heed to all the words that are spoken" (Eccles. 7:21). Such too, was the way of the ancient saints. They heard themselves reviled and made no reply. Yet more, they forgave the reviler and pardoned him. Great sages, glorying in their commendable practices, said that they never, for the sake of personal honour, imposed on any one the lighter or severer ban. This is the way of scholars, which it is right to follow. It however only applies to cases where one has been reviled in private. But a scholar, who has been treated with contumely or been reviled in public, may not forgive the wrong done to his honour. If he does so, he is punished, for this is contempt of the Torah. We should relentlessly pursue the matter, till the offender begs his pardon, after which he should be forgiven.

Blessed be the All-Merciful Who hath aided us.

Last page of
Hilkhot Talmud Torah

לו על דבר
(אפילו ידע מי
מצא טורח
(מצא)

ימו עשרה
אלא בפניו נידוהו
ה כלום? אלא
ין להניח
דים
בארבע
חטאים.

לבו
תן לבן.
עוד
שיהן
דרכם
אסור

ב. (4) מניח כ"ח א.

Midresh - see flag p. 230

Midresh = entire body of writings
cap Roman p. 232 (ex) 9.
236 ?

midresh = generic (?) p. 230
l.c. Roman (236 here?)

Midresh = single vol (?) pp. 33
word ② 227
l.c. italics 235, l. 1
237

midreshim = group of vols (?) pp. 239 (ex)
l.c. italics 240

midreshic = adjective
lower case Roman

Dead Sea Scroll -

The Mesasanic Rule (1Q5n)

I "When they come, they shall
summon them all, the little children and
the women also, and they shall read..."

The Wase Rule (1QM, 4QM)

XV Then the High Priest shall rise,
... and he shall recite aloud the
Prayer Time of War (written in the book)
of the Rule concerning this time, and
also all their Hymns...

Pinke Avot

M. Avot

pp. 41, l. 1 ✓

165 ✓

193 ✓

201 ✓

205 ✓ already OK

212, 912 " "

213, 91 " "

Biblio. changed - ←

271, OK ✓

I

Muske D. 2/4/90 IN ORDER OF PRIORITY

p. 24-
p. 25
+ Bibliography
p. 290

Thaimanides Mishneh Torah, Serketman, Ch. 10

✓ The quotation must be from somewhere else? Where?
Or is it Commentary on the Mishneh, Serketman, Ch. 10, as
Bibliography has it?

NOTE DISCREPANCY bet pp. 24-25 & p. 290

pp. 241 Mishneh Torah

✓ 254 " " (twice)

262 " " (with date, 1180, 1st time)

Biblig
p. 288

+ reference (M.T. Talmod Torah 3:12)

How should M.T. TT be listed in Bibliography?

to quote correct? (yes)

p. 255

+ Bibliography
p. 290

Should it be elsewhere

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✓ English translation, source? ✓

Is quote accurate? Source exact?

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DT88.D4474 1833

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author,
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Philippe.

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משה בן יהודה בן משה אבא
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2 v. in 1 v. (xciv, 442 p.) illus., ports. 23
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1. Astronomy—Tables and tabulating. 2. Mathematics—Tables
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152 p.

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L. 1703.

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248

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Ossaca, 1804-70 (v. 1, 1870; v. 1, 1871; v. 1, 1872; v. 1, 1873)
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and astronomy. 3. Title.
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PHILO JUDAEUS (Philo of Alexandria).

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Author: Friedländer, Michael, 1833-1910.

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Commentary on the Pentateuch, p. 162.

Essay on the Writings of Abraham Ibn Ezra. By M.

Friedländer. VOL IV. London: Published for the
Society of Hebrew Literature by TRÜBNER and Co.,
57 & 59, Ludgate Hill, E.C.

Introduction to the Commentary on the Pentateuch
pp. 148-166 — Friedländer's Comments

Hebrew max. pp 204-?

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① One shall read, day & night... Fragment 11 (p. 216) - Damascus Document } all 4 are non-Biblical
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③ The Thanksgiving Hymns
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Please consider putting abbreviations first - (j.) Palestinian (Jerusalem) Talmud (287)
 or
 (M.) Mishnah *gels*
 or
 (b.) Babylonian Talmud
 SO GENERAL READER CAN FIND his way
 from text citation to source. !!!

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IQH is also a section of the Dead Sea Scrolls, as is 4QS.

Please consider deleting the parenthetical explanation after 4QS or adding an identical one to IQH -- Preferably, adding the same to IQH, which otherwise mystifies the general reader

- italicized* → Damascus Document (also known as a Zadokite fragment. In The Riddle of the Scrolls, [by] H.E. Delmedico. New York: Robert McBride Co. 1959.)
- (a section in the Dead Sea Scrolls) IQH
- WIS 4QS
- Meg. (Megillah) → Ma'aser Sheni
Peah
Ta'anit
Jubilees (*Pseudepigrapha of the Old Testament*, trans. R. H. Charles [Oxford, 1913])
Koh. R. (*Kohet Rabbah*) (Midrash Ecclesiastes)
Lev. R. (*Leviticus Rabbah*) (Midrash Leviticus)
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Avot
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Hag. (*Hagigah*)
Ket. (*Ketubbot*)
Naz. (*Nazir*)
Peah
Pes. (*Pesachim*)
San. (*Sanhedrin*)
Shab. (*Shabbat*)
Shevi'it
Sotah
Suk. (*Sukkah*)
Uktzin
Yoma
- Kide (Kiddushin) → Mishnah Torah
Mishnah Torah
Meg. (Megillah)
4QS (a section in the Dead Sea Scrolls)
Schol. to Meg. Ta'anit (*Scholia to Megillat Ta'anit*)
Sifra (*Sifra*) (*Midrash Sifra on Leviticus*)
Sifre (*Midrash Sifre on Deuteronomy*)
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Aristeas to Philocrates; letter of Aristeas, edited and translated by Moses Hadas. New York, Published for the Dropsie College for Hebrew and Cognate Learning by Harper, 1951,

vii, 233 p. 21 cm. (Jewish apocryphal literature)

Greek and English.
Bibliographical footnotes.

1. Bible. O. T. Greek—Versions—Septuagint. 1. Hadas, Moses, 1900— ed. and tr. (Series)

BS744.H3

220.48

51-9329

Library of Congress

(7)

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Dr. Rees -

296.09

J 77 ja

Josephus, Flavius.

Josephus. London, Heinemann; New York, Putnam, 1926-63.

9 v. general, tables, fold. maps, plan. 17 cm. (The Loeb classical library. (Greek authors,))

Greek and English.

Vols. 5-9 have imprint: Cambridge, Harvard University Press.

Vols. 1-4 translated by H. St. J. Thackeray; v. 5 by H. St. J. Thackeray and R. Marcus; v. 6-8 by R. Marcus (v. 8 completed and edited by A. Wikgren); v. 9 by L. H. Feldman.

Includes bibliographies.

Errata slip inserted in v. 8.

Contents.—1. The life. Against Apion.—2-3. The Jewish War.—4-9. Jewish antiquities.

i. Thackeray, Henry St. John, 1800?-1880, ed. and tr. ii. Marcus, Ralph, 1900-1960, ed. and tr. iii. Wikgren, Allen Paul, 1900— ed. iv. Feldman, Louis H., ed. and tr. (Series)

PA3612.J6 1923

DS116.J7 1923

26-15261

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Library of Congress

(38-07431)

The commentary to Mishnah Aboth

296.234
M 28 c

Moses ben Maimon, 1135-1204.

The commentary to Mishnah Aboth, by, Moses Maimonides. Translated, with an introd. and notes, and a translation of Mishnah Aboth by Arthur David. New York, Bloch Pub. Co., 1968,

xxi, 106 p. 22 cm.

The commentary is a translation of Samuel Ibn Tibbon's Hebrew translation found in the Wilna ed. of the Babylonian Talmud of the Arabic كتاب الرأى (romanized: Kitāb al-rāʾy)

Bibliographical references included in "Notes" (p. 123-168)

1. Aboth—Commentaries. I. David, Arthur, tr. II. Ibn Tibbon, Samuel ben Judah, ca. 1150-ca. 1230, tr. III. Aboth. English. 1968. IV. Title.

BM506.A23M613

296.1'23

68-27871
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Library of Congress

3

The commentary to Mishnah Aboth.

296.234
M 85 d

Moses ben Maimon, 1135-1204.

The commentary to Mishnah Aboth, by, Moses Maimonides. Translated, with an introd. and notes, and a translation of Mishnah Aboth by Arthur David. New York, Bloch Pub. Co., 1968,

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Bibliographical references included in "Notes" (p. 123-168)

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BM506.A23M613

296.1'23

68-27871
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Library of Congress

3

Pseudo-Philo's Liber antiquitatum Biblicarum...

221.95
K 64

Philo Judaeus. *Spurious and doubtful works.*

Pseudo-Philo's Liber antiquitatum Biblicarum, edited, by Guido Kisch. Notre Dame, Ind., 1949.

vi, 277 p. facsim. 24 cm. (Publications in mediæval studies, the University of Notre Dame, 10)

"Pseudo-Philo bibliography": p. 88-106.

I. Kisch, Guido, 1889- ed. II. Title. (Series: Notre Dame, Ind. University. Publications in mediæval studies, 10)

BS1197.P48 1949

221.95

49-48742*

Library of Congress

3

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53d STREET, NEW YORK, N.Y. 10022

(212) 207-7057

14 August 1989

Dear Rabbi Silver:

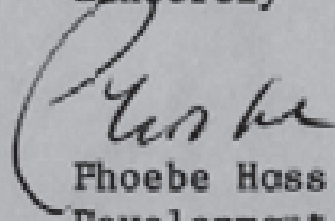
I enclose the bibliography I have made up from the manuscript and based somewhat on the bibliography for IMAGES OF MOSES. I should appreciate it if you would provide the full forms of the tractates and other material that is abbreviated, and any other missing material, and reconcile any discrepancies. It's this last I'm particularly interested in, as there are some, and we'd like to take care of these manuscript references before it goes to production on Friday. I know that's speedy, but suppose you know most of this anyhow. If any question requires a lot of research, please note that on the flag, and we'll wait for it to be taken care of in galleys.

Will you please return this to Cheryl Friedman, who will be taking over from here on? The address is the same, and her phone number is (212) 207-7576. If you could turn this around immediately, so we could have it back by Thursday, it would be wonderful. If you are to be later than Friday, please let Cheryl know.

I hope I've got everything.

Again, it has been a great pleasure and enlightenment to work on this. Please don't hesitate to call me with any questions.

Sincerely


Phoebe Hoss
Development Editor

Rabbi Daniel Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Publisher for:

Hallo Scripture in Context. Pittsburgh.

Publisher: Pickwick.

Robinson, John. 1963 Honest to God.

City: Louisville, Kentucky. Publisher:

West Minster John Knox, pres.



Additional Bibliography

The Riddle of the Scrolls. by H. E. Delmedico. New York: Robert McBride Co. 1959

Note (for Damascus Document and Manual of Discipline, both nonbiblical texts; DD found in genizah of Karaite synagogue in Cairo, and MD found in Cave 1, Qumran)

Rhetorica Ad Herennium. Ad C. Herennium. De Ratⁱone Dicendi; with an English Translation by Harry Caplan. Harvard University Press, Cambridge, Mass. 1954. Note (The Loeb Classical Library)

Morris, Richard (ed). Cursor Mundi (The Cursor of the World); a Northumbrian poem of the 14th century in four versions. London, Early English Text Society, 1874-1893. Early English Text Society. Original Series, #57, #59, #62, #56, #68, #99, #101. 7 parts in 3 v.

Phoebe Hoss
Basic Books, Inc.
10 East 53rd Street
New York, New York

18 August 1989

Dear Phoebe,

I believe that we have taken care of all the necessary corrections and completed the bibliographic entries as needed.

Rabbi Rosette Haim, my assistant, aided in this process. She has:

enclosed a retyped version of the "Original Sources" with full forms of the tractates and other abbreviated materials,

rectified the discrepancies,

responded on the blue flags to your questions or on the bibliography itself has made the necessary notations,

enclosed a sheet with the names of publisher's as requested.

I do not believe the common references used such as Philo, etc. require any further citation of edition.

If you should have any further questions, please contact me.

As always, your careful work is appreciated and well done.

Sincerely,

Rabbi Daniel Jeremy Silver

BIBLIOGRAPHY

Abbreviations

A.R.N.

B.B.

B.S. [sc on IV-61]

b. = Babylonian Talmud (b.)

b. A.Z.

b. B.B.

(Baba Bathra)

b. Ber.

(Berakoth)

b. BM

b. Er.

b. Erev.

b. Eruv.

b. Erv.

b. Git.

b. Hag.

b. Hor.

b. Hul.

b. Ket.

b. Meg.

(Megillah)

b. Men.

b. Pes.

(Pesachim)

b. Sab. use Shab = Shabbat

b. San.

b. Sof.

b. Sot. [same as below?]

b. Sotah

all same
Eruv. ⇒ Eruvin



yes use full spelling

Rather than this heading
(as in Moses), wouldn't it
be better to have something
like "Original ^{use} Sources" or

Please indicate what
needs italics & what not.

NONE

B.S. is small capped on
your p. IV-61 - ok? or
use
full caps?

note arrangement of
"D." tractates - ok?

use alphabetical
as is ok

p. 413 Sot: and SotA
the same? yes if so, which
to use? use full
Spelling

b. Sotah error?

b. Tem.

b. Yoma

Ber. Rab. 38:13

Cursor M. [30-I-8]

IQH

J. = Palestinian (Jerusalem) Talmud [lc j. in Moses, cap. here]

J. Ber.

(Berakoth)

J. Hag.

J. Horayot

J. Ma'aser Sheni

J. Peah. [period?] [not in Moses]

J. Ta'anit

Koh. R.

Lev. R.

Mishnah M.

M. Ber.

M. Git.

M. Hag.

M. Ket.

M. Naz. [?]

M. Peah. - ?

M. Pes.

M. Pirke Avot - ? no ital

M. Sab.

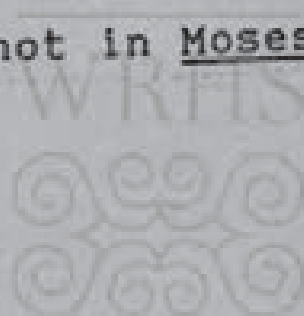
M. San.

M. Shevi'it. [43, I-26]

Leviticus Rabbah

(Berakoth)

lower case.



Sotan ok or a typo

for Sotah ?

list Tamascus Document

& Manual of Discipline

Yes ? Yes

p 418 not by. re whether
to capitalize T. lower
case

NO.

✓ no period after Peak in
Moses, but sometimes in this
MS.

list Tubalces & pick up
from your Moses, p 319?
Yes introduce
it after all
I eaters.

RHS



Mishnah Column ok ?

Is Nex. "M." ? Yes etc
way

Note that in Moses, it's "M."

Avot = "Pirke Avot" &

no italics use as in Moses
no ital

M. Sotah

M. Suk.

M.T. Talmud Torah

M. Uktzin

M. Yoma

P. Meg. [same as next one?]

P. ~~X~~ Meg.

4QS [?ok with next one]

~~es~~

Schol. to Meg. Taanit [V-64]

Sifra Lev.

Sifre

Sifrei Aykev

Soferim

Tanhuma [in Moses, Midrash Tanhumma]

Tes. b. Sotah

Tes
~~X~~. Sotah

Tos. Pes.

Tos. San.

Tos. Sotah

Vayera

Texts
② Books Cited

Albo, Joseph. Book of First Principles. [ed.?]

Antiquities of the Jews [V-14]

Aristeas.

Ad Herennium.

p415 OK to delete italics?
yes delete

note gy with P. Meg. & P.T.
Meg. & with next 2 entries
P. Meg.

p415 OK or "Ta'anit" as
on last Jerusalem Talmud?

all 3 forms OK here?
use as amended

p. 415 note gy on Tan.
huma one "m"

Should there all be ^{part 8} 1 as
listing? Tosefta Yes use
Tos.

p 415 it would be desirable
to have specific info. re
edition on these titles?
NOT necessary

Add: Sefer ha-Ikkarim
^{insert} to H60's title? as
in VII-2 Yes

Augustine. On Christian Doctrine. Transl. and with an introduction by D. W. Robertson. Indianapolis: Bobbs-Merrill, 1958.

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p 414 note gy under
(Butler Encyclopedia
Judaica Vol 4 p 1430
has None.)

① 1st name for Delmedico?
~~pub. info~~ 2 otherwise OK?

② first name, title, & pub.
info for Frazier? ref.
on III-47 (see stickum)

③ 1st name or initial for Goldin?
Tudah

②

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(sucralfate) Golden
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J.G. Frazier,

Pausanias's Description of
Greece, London, Macmillan & Co.
Ltd. 1898 →

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p. 417 publisher for
this book? ^{ok}
PICKWICK

✓ note for Ibn Ezra ^{ok.}
as is

editions for Josephus?

NO

✓ p. 417 1st Maimonides
entry ok? ^{ok}

p. 417 editions for
Philo? NO

date for Rev. ed. of Phaedrus
NO ?

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^{Princeton University Press.}

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Dead Sea. New York: Random House.

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Kegan Paul.

Sp. #18 date ok? yes.

Vol. # 2 8

more info on Pseudo Philo?
NOT NECESSARY

published for Robinson?

Westminster John

Knox Press.

Louisville Kentucky

Include Saadya Gaon,

The Book of Belief &

Opinions from VI-53?

yes no
need for edition



p418 colon ok? no

punc. in main text
NO need for
colon

b.	Babylonian Talmud
b A.Z.	Avoda Zarah
b B.B.	Bava Batra
b Ber.	Berakhhot
b B.M.	Bava Mezia
b Er.	Eruvin
b Erev.	Eruvin
b Eruv.	Eruvin
b Erv.	Eruvin
b Git.	Gittin
b Hag.	Hagigah
b Hor.	Horayot
b Hul.	Hullin
b Ket.	Ketubbot
b Meg.	Megillah
b Men.	Menahot
b Pes.	Pesahim
b Sab.	Change to Shab. = Shabbat
b San.	Sanhedrin
b Sof.	Sotah
b Sot.	Sotah
b Sotah	
b Sotan	Error Sotah
b Tem.	Temurah
b Yoma	Yoma

Ber. Rab. Bereshit Rabbah

Cursor M.

IQH



j	Jerusalem Talmud.	
j Ber	Berakhot	
j Hag	Hagigah	
j Horayot		
j Ma'aser Sheni		
j Peah		
j. Ta'anit		
Koh. R	Kohelet Rabbah	Midrash Ecclesiastes
Lev. R.	Leviticus Rabbah	Midrash Leviticus
M. Mishnah		
M. Ber.	Berakhot	
M. Git.	Gittin	
M. Hag.	Hagigah	
M. Ket.	Ketubbot	
M. Naz.	Nazir	
M. Peah		
M. Pes.	Pesahim	
M. Avot		
M. Sab.	Change to Shab. = Shabbat	
M. San.	Sanhedrin	
M. Shevi'it		
M. Sotah		
M. Suk.	Sukkah	
M.T.	Talmud Torah	
M. Uktzin		
M. Yoma		
P. Meg.	Megillah	
P. Meg.		



4QS

Use 4QS it is a section in Dead Sea Scrolls

Schol.to Meg. Taanit

Scholia to Megillat Ta'anit

Sifra Lev.

Sifra Leviticus

Sifei

Sifrei Aykev

Soferim

Tanhuma

Tos. b. Sotah)

Tos. Sotah } same

Tos. Pes.

Tos. San.

Tos. Sotah

Vayera



The Temple

DANIEL JEREMY SILVER • RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 2600C SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

October 30, 1989

Ms Cheryl Friedman
Basic Books
Harper & Row
10 E. 53rd St.
New York, N.Y. 10022

Dear Cheryl Friedman:

This part of my packet to you deals only with the Bibliography. First, I feel obliged to apologize for the carelessness of my husband's young assistant rabbi, who either did not understand that Phoebe's courteous blue flags required answers (and should not have been dismissed with "not necessary") or did not know enough about the sources or about putting together a bibliography to give you the bibliographic information you should have had. Trusting that this part of the manuscript had been properly handled by someone more competent than I, I never looked at it until I began proofreading. I am still not competent to do such a bibliography, so I have turned for help to three colleagues of my husband who are, and they have been quick to help. I return to you the four typeset pages you had sent me--2 pages titled "Original Sources," 2 pages titled "Texts Cited"--with many notes blue-pencilled in. I've disobeyed your instructions about proofreading marks and margins here, because there are simply too many corrections, changes, and additions to fit into the proofreading pattern used throughout the rest of the galleys. I hope you understand.

Attached are some of the additions and revisions, as the colleagues I turned to provided them. These may help you decide how much to include and where to place the entry. For instance, the one cursory (sorry: irresistible pun) reference to Cursor M. in the book may not warrant all the information our librarian friend gave me. I've added all of it to the Cursor M. Citation, but you may decide to omit some of it. Saadya ben Joseph, whose book is not included in your "Texts Cited," is offered here, because my husband discusses it (pp. 256-7), though without an exact citation. Please note the discrepancy between the spelling of Saadya/Saadiyah's name in the text and in the bibliographic entry. Whichever you choose is all right with me, and the discrepancy can remain, if you prefer that in this case.

[Oct 30, 1989]

-2-

I offer the Saadiyah/Saadya entry because I believe it serves the purpose of this bibliography: to enable the general reader--educated, curious, but neither scholar nor specialist in the field--to find his or her way to the sources and texts in the book. Scholars and specialist don't need such help, but readers of my sort do. For instance, "Original Sources" tells such a reader how to find the Book of Jubilees but not the Damascus Document or the Manual of Discipline, so I've gotten a source for them. Other Qumran fragments included among "Original Sources"--1QH and 4QS--are not here tracked to a source; and please note that three other Qumran fragments cited in the book--4QPs, QS, and Hymns--are not listed among "Original Sources." Were these three overlooked? I've not been able to learn enough about the Dead Sea Scrolls to know whether all five fragments should be listed or if some of them duplicate each other, but I'm inclined to believe they should be included. It could be helpful to the reader for the Bibliography to try to make sense of these mysterious letters. (see pp. 132, para. 2, line 5; p. 137, line 3; and p. 177, para. 2.)

Another source cited in the book but omitted from the Bibliography, for reasons I don't entirely understand, is Wisdom of Ben Sirah. A citation--(B. S.) on p. 170, para. 3--does not refer to it and continues to elude me, so I have been a coward and struck it from "Original Sources." If you can figure out what it is, please do!

Even with these additions to the Bibliography, I fear it is still incomplete, or at best inconsistent. There is still no bibliographic information in "Texts Cited" on Delmedigo; Ibn Ezra; or Maimonides' Commentary on the Mishnah, Introduction to Sanhedrin. All should, I assume, follow the pattern of entries for Augustine, Josephus, etc. There are no dates for Jowett's Plato or for the original publications (if that's the appropriate word) of Albo, Augustine, Josephus, etc. Is the Victor Hugo entry adequate? Is the Frazier entry accurate? His name is spelled Frazer, so the young rabbi's inaccuracy with his name casts some doubt, for me, on the entire citation.

My husband promised that we would return the galleys to you by the end of the month, and I do so even though there are still these gaps in the Bibliography. I apologize for leaving these last threads for you to pick up. If I could have finished in the time allotted, between the High Holidays and his most recent round of chemotherapy, I should have done so most happily.

[Oct 30, 1989]

-3-

Thank you for your interest in and attention to my husband's book.

Sincerely,

Adele Z. Silver

AZS:mp
Encl.

